

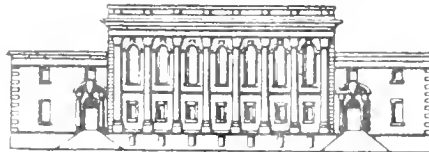
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SOME ASPECTS OF MIDDLE-CLASS LIFE IN CONTEMPORARY GAZA:

A PARTICIPANT OBSERVATION STUDY

A Senior Thesis submitted to the Department of Anthropology-Sociology in partial fulfillment of the major in Anthropology-Sociology.

Approved: _____

Pickney D. ...

Eman Surani

November 29th, 1981

It will be seen that the first part of the book is devoted to a description of the various methods of determining the position of a point on a map. This is followed by a chapter on the construction of maps from a series of observations. The last chapter is devoted to a discussion of the various methods of determining the position of a point on a map.

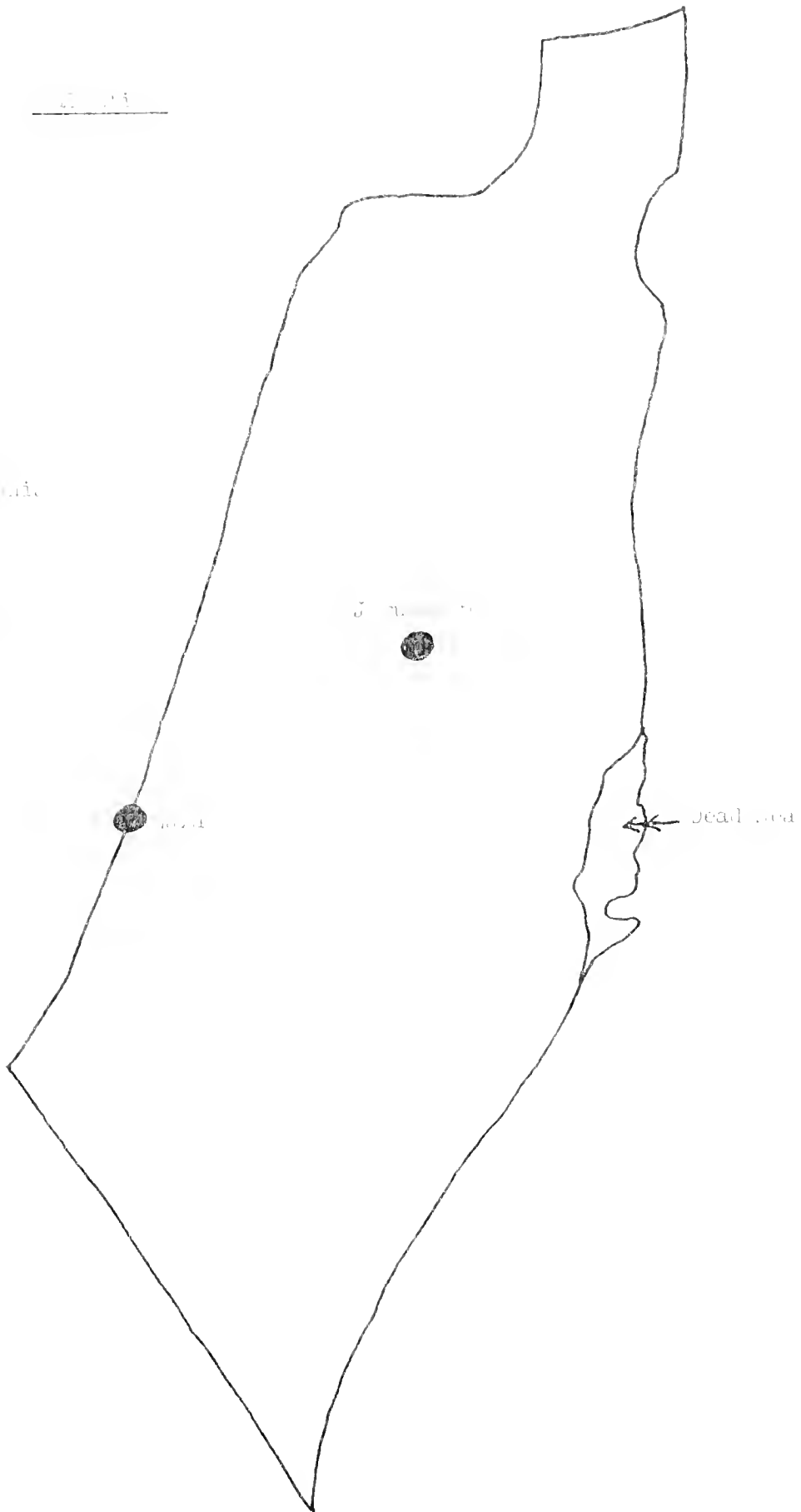
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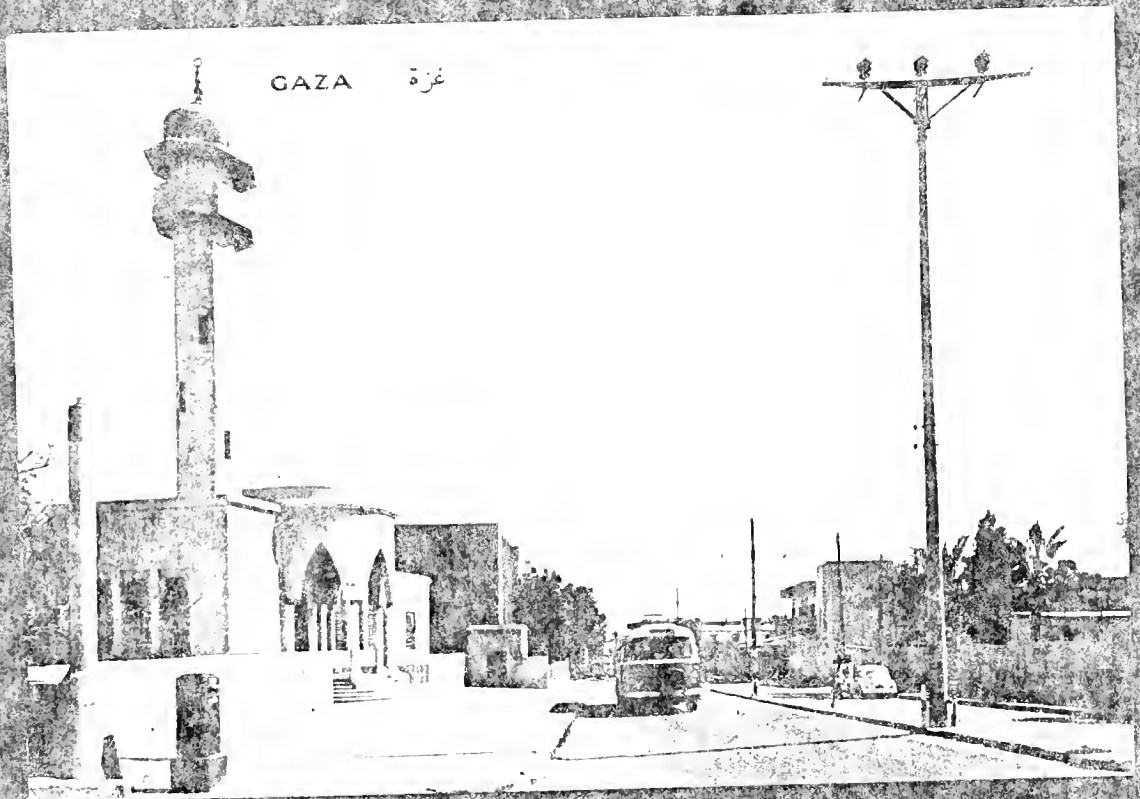
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The first step in the process
 is to identify the problem. This
 involves a thorough understanding of the
 situation, the people involved, and the
 resources available. Once the problem is
 identified, the next step is to
 develop a plan of action. This plan
 should be realistic and achievable, and
 should take into account the needs of
 all parties involved. The plan should
 also be flexible, so that it can be
 adjusted as the situation changes.
 Once the plan is developed, the next
 step is to implement it. This involves
 assigning tasks to individuals, and
 monitoring progress. It is important
 to communicate regularly with the
 team, and to be open to feedback.
 Finally, the last step is to
 evaluate the results. This involves
 comparing the actual results with the
 expected results, and identifying any
 areas for improvement.

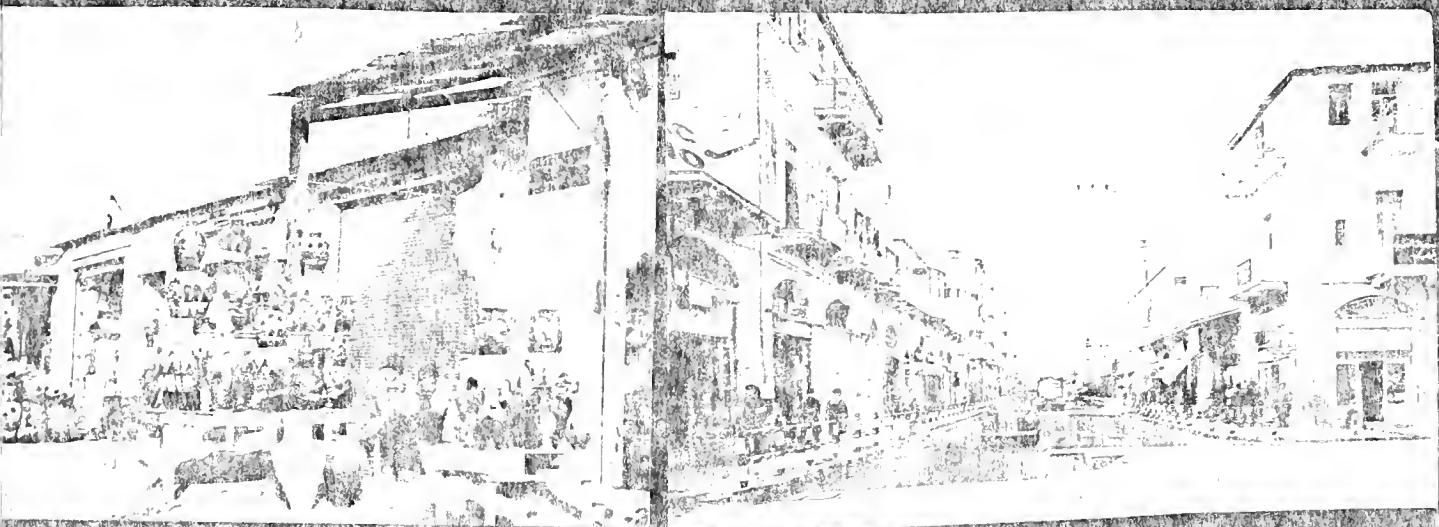




مطر لمدسة غزه ١٩٤٢



GAZA غزة





... : the main economy ...



... marriage ... invitation card





الطفل ساعة الفجر

الطفل ساعة الفجر

1. The first part of the paper is devoted to the study of the properties of the function $f(x)$ defined by the equation $f(x) = \int_0^x f(t) dt$. It is shown that $f(x)$ is a constant function, and its value is determined by the initial condition $f(0) = 1$.

2. In the second part, we consider the function $g(x)$ defined by the equation $g(x) = \int_0^x g(t) dt$. It is shown that $g(x)$ is a constant function, and its value is determined by the initial condition $g(0) = 1$.

3. The third part of the paper is devoted to the study of the properties of the function $h(x)$ defined by the equation $h(x) = \int_0^x h(t) dt$. It is shown that $h(x)$ is a constant function, and its value is determined by the initial condition $h(0) = 1$.

4. In the fourth part, we consider the function $k(x)$ defined by the equation $k(x) = \int_0^x k(t) dt$. It is shown that $k(x)$ is a constant function, and its value is determined by the initial condition $k(0) = 1$.

5. The fifth part of the paper is devoted to the study of the properties of the function $l(x)$ defined by the equation $l(x) = \int_0^x l(t) dt$. It is shown that $l(x)$ is a constant function, and its value is determined by the initial condition $l(0) = 1$.

6. In the sixth part, we consider the function $m(x)$ defined by the equation $m(x) = \int_0^x m(t) dt$. It is shown that $m(x)$ is a constant function, and its value is determined by the initial condition $m(0) = 1$.

7. The seventh part of the paper is devoted to the study of the properties of the function $n(x)$ defined by the equation $n(x) = \int_0^x n(t) dt$. It is shown that $n(x)$ is a constant function, and its value is determined by the initial condition $n(0) = 1$.

8. In the eighth part, we consider the function $o(x)$ defined by the equation $o(x) = \int_0^x o(t) dt$. It is shown that $o(x)$ is a constant function, and its value is determined by the initial condition $o(0) = 1$.

9. The ninth part of the paper is devoted to the study of the properties of the function $p(x)$ defined by the equation $p(x) = \int_0^x p(t) dt$. It is shown that $p(x)$ is a constant function, and its value is determined by the initial condition $p(0) = 1$.

10. In the tenth part, we consider the function $q(x)$ defined by the equation $q(x) = \int_0^x q(t) dt$. It is shown that $q(x)$ is a constant function, and its value is determined by the initial condition $q(0) = 1$.



Christian Faith in Islam

During the month of Rajab, July, my father and I returned from Hajj to the family compound. During this period of fasting, we did not eat, drink, or have sex. We did not say anything to each other. My father and I were both very hungry. At this time, the Ulama in Gadaka went out to the front of the mosque and called all fasting people to the front of the mosque. They then distributed the money to the poor and the sick. The money was given to the Ulama and the children of the poor. We knew by their mother's crying. We would then run down to the kitchen, but there was no food. The Ulama would then say "Islam is a religion of Alhamdulillah in the month of the fasting. It is a start of the month of the whole year. Islam is the only religion that our people had in the evening.

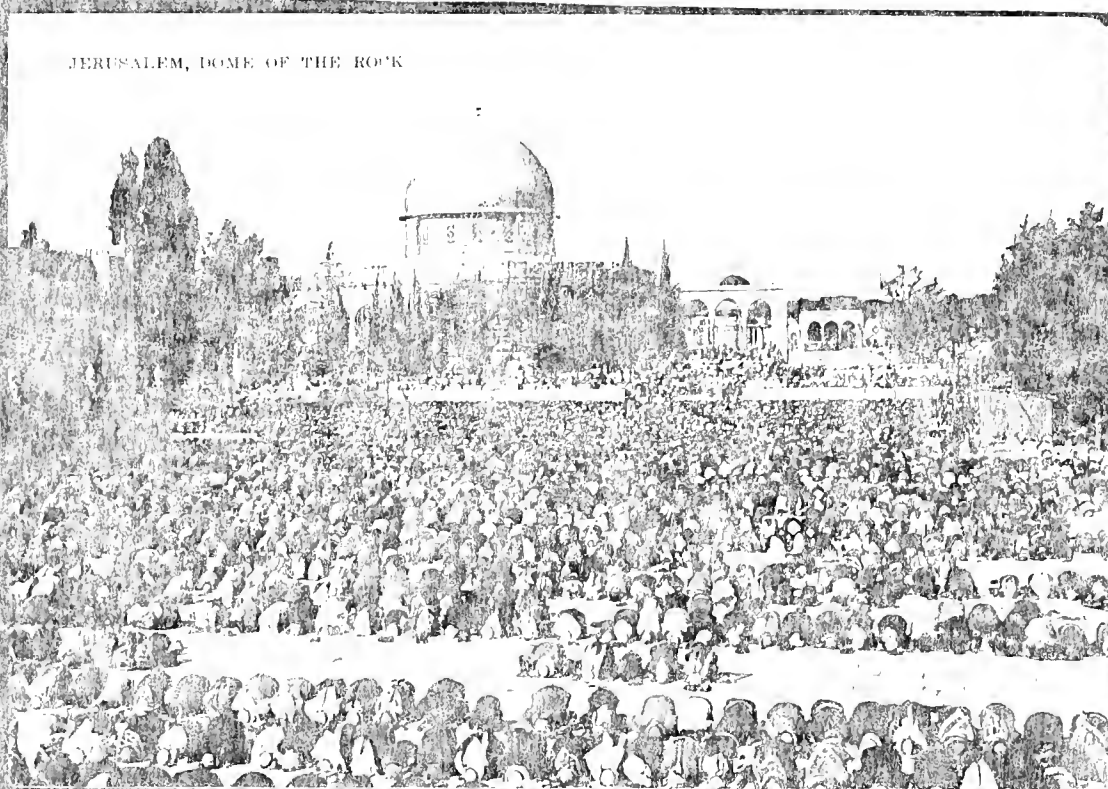
My father and I were both very hungry. He told me that fasting was a very important part of the religion. This was a time when we were fasting period, for we were not allowed to eat, drink, or have sex. Another reason for fasting was to feel with the plight of the poor and to appreciate the blessings that God had given us. Finally, fasting was good for our health for it made our stomachs to relax.

My only regret I remember I did not fast when I was traveling for Hajj, or sick, or when I had my period. These reasons were all stated by God as allowed, and of course to be made up later if I was capable. Otherwise, my grandma told me that I should provide food for one poor person each day I did not fast.

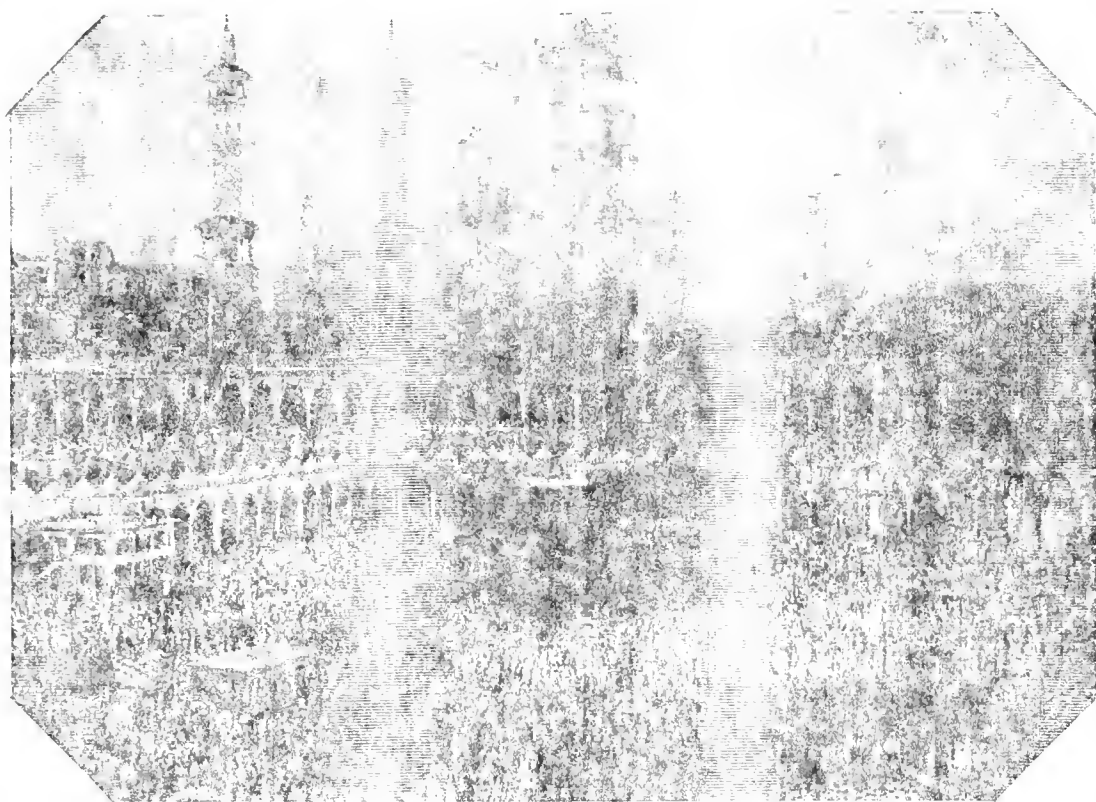
As for my health, my period went, I was absolutely forbidden to fast, pray, touch the Koran, go to Mecca, or to the Dome of the Rock because of the Najasa (unallowed). In this case I was considered unclean. Such is also the case with a woman who has just given birth.



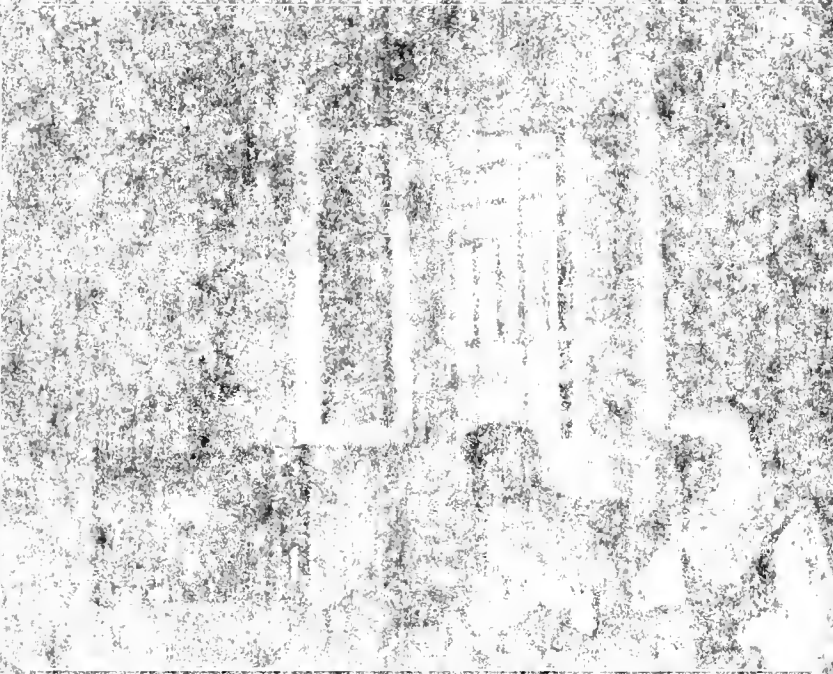
Three people sitting at a table in a room with a window in the background.



JERUSALEM, DOME OF THE ROCK



St. Louis: Illinois - St. Louis



Activity: 10-11



to be preserved and thinking of this lot of



visit. "It is a fine day, and we have a fine view of the sea,"
 said he, "and the fish are good. I have a fine fish, and I will
 give it to you. I will give it to you, and I will give it to you,
 and I will give it to you."

Chapter 12

I have a fine fish, and I will give it to you. I have a fine fish,
 and I will give it to you. I have a fine fish, and I will give it to you,
 and I will give it to you. I have a fine fish, and I will give it to you,
 and I will give it to you.

I have a fine fish, and I will give it to you. I have a fine fish,
 and I will give it to you. I have a fine fish, and I will give it to you,
 and I will give it to you. I have a fine fish, and I will give it to you,
 and I will give it to you.

I am your brother

I am your brother

I am your brother

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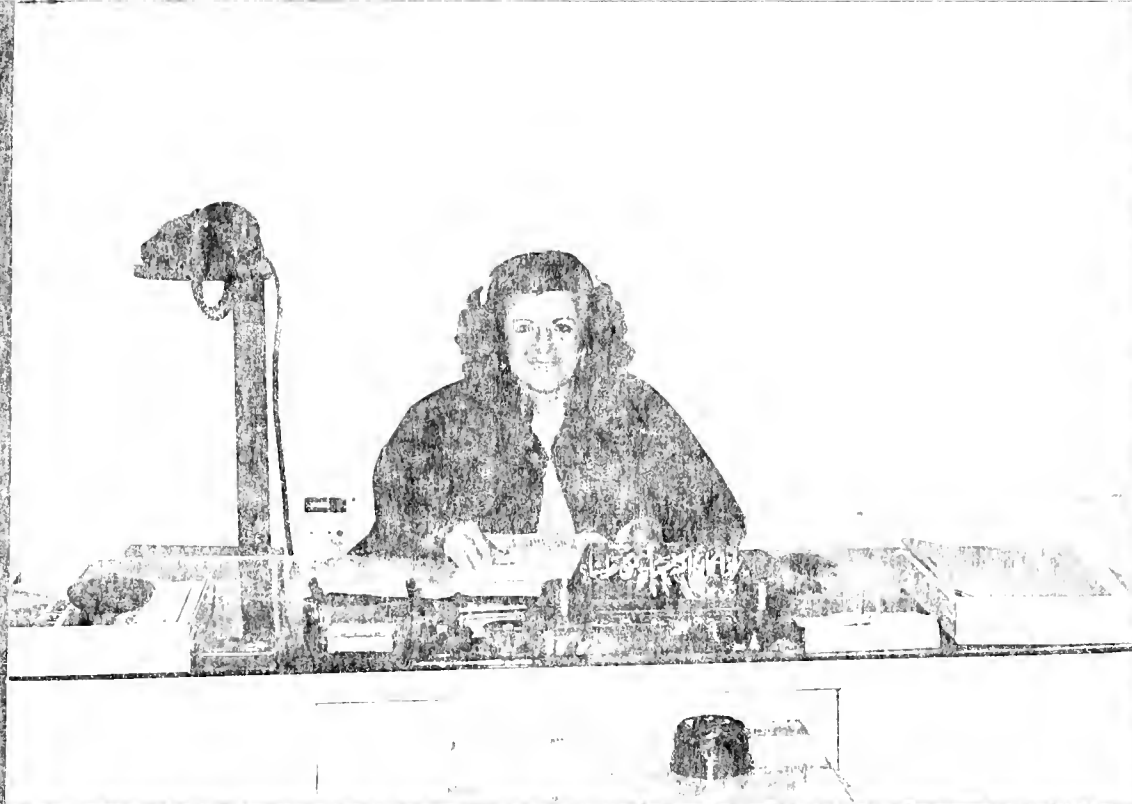
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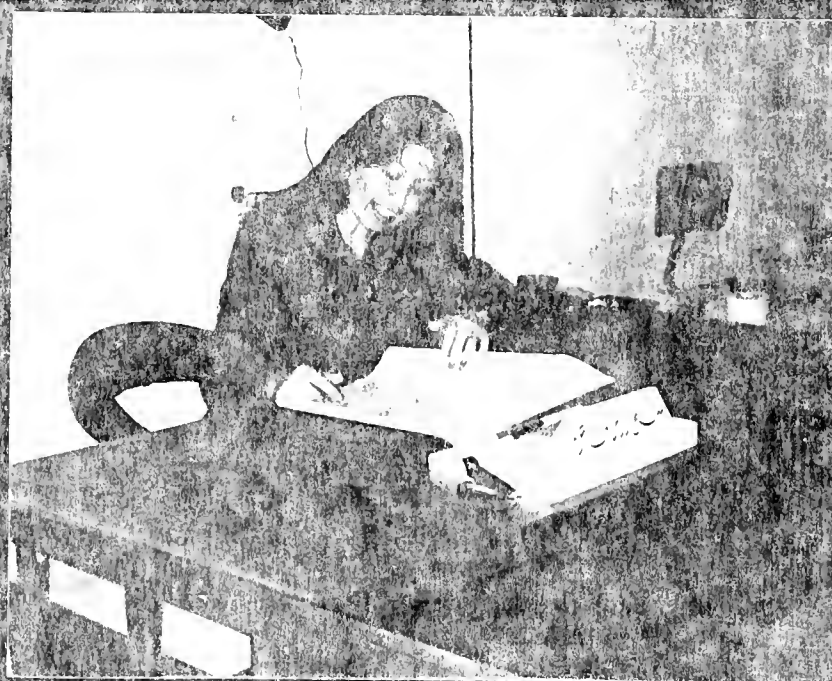
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CONCLUSIONS



1941: Marie working on the typewriter





1. The first photograph is a portrait of a man in a military uniform, standing in a field.

17



71



نظرة
جديدة
للأمومة!

في هذه المرحلة: التغيرات الاجتماعية للمرأة

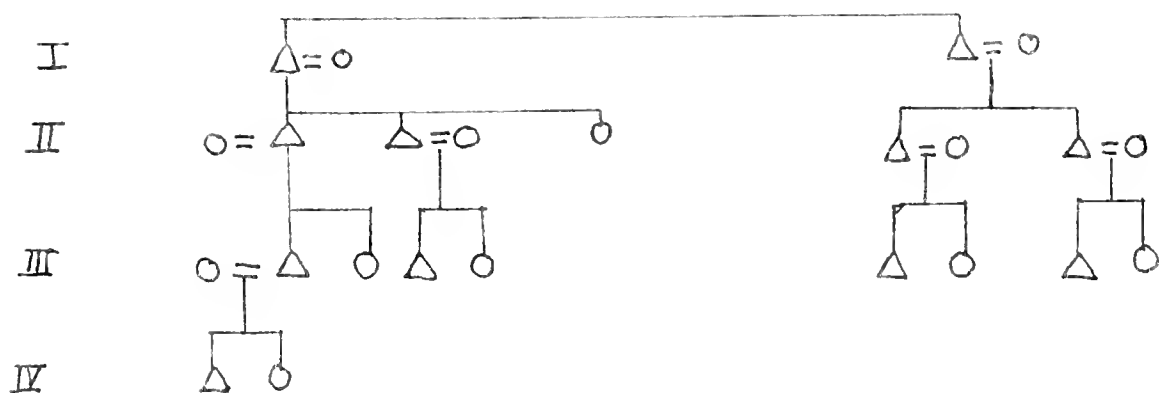
years of marriage. She was left a widow with one baby daughter. Like Ikran, she refused all the marriage propositions made for the same reason. Having finished high school, she went to Kuwait and worked as a teacher. Now she is happy and well-off, with a house of her own, to which she returns every summer, in Iraq.

My last encounter was with Wisal. When she married at thirteen years of age, her twenty-four year old husband was extremely rich. She had two sons from him and when they began losing money, they moved to Jericho to live with her parents. Her husband could not accept the fact that her parents were supporting him and his family. One day, on the pretence that he was taking his two sons for a walk, he lost himself and his two sons. He and one of his sons died, the other son revived. At this time Wisal was two weeks pregnant. She had another son, talk about fate. With her brother's help and what little fortune her father had left her, she raised and taught her children. One is now a politician and the other an airline writer. Only after her sons grew and worked did she consent to finally get married again. She also consented because her brothers pressured her, saying a young widow should not be left alone in the house. She remarried at the age of thirty-two.

Family Structure

Our families, in general, are extended families. Only a few years ago everyone was living in the same house. Now every nuclear family is living in a house of their own, but they are still living next door to each other. Whenever anyone is sick or in need, all the rest of the family come together to care for that member of the family. Within this institution of marriage and family ties, second cousin marriages are prevalent and are the most favored of all marriages. This is so that the wealth stays within the family circle.

One misconception about Arab families is that the males are married to more than one woman each. Although Islam allows polygamy in terms of marrying four women at once, there are set rules which must be met. Thus, a man must treat and love all the four wives equally in every way. This tends to act as a cold-water to those who have big ideas about marrying more than one because these standards can not be met by any human. Other factors, such as the cost of living and the woman's opinion, count to a great extent in today's society. Nowadays, no woman is going to allow her husband to marry another. Just in bringing up this topic with some of my friends, I was practically attacked. This action is practically non-existent in my society today. It did exist in the past.



A Residential Extended Family

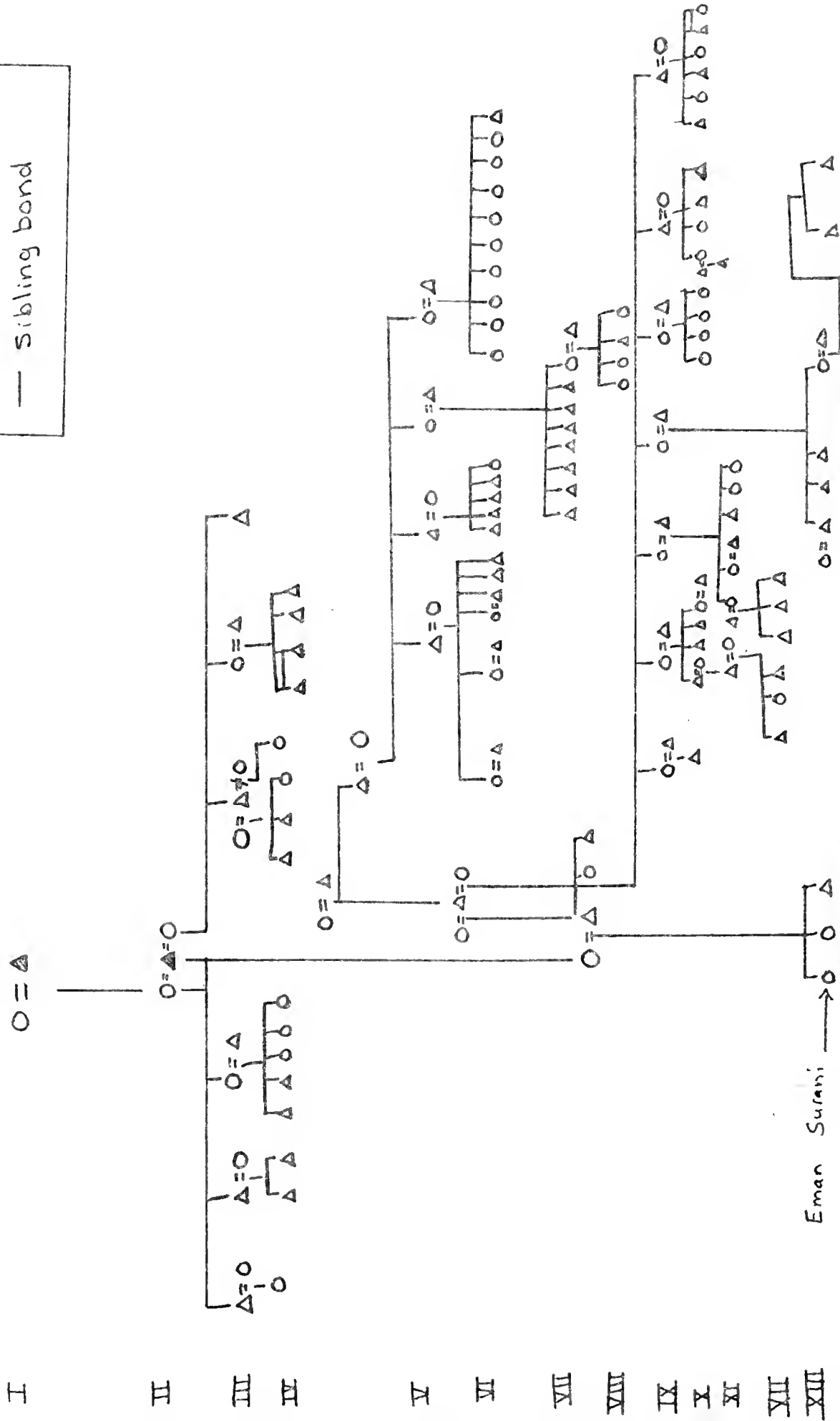
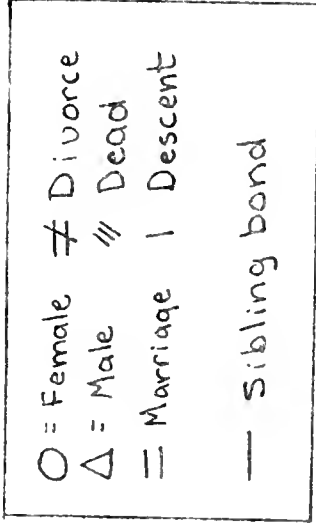


Family structure and family genealogy

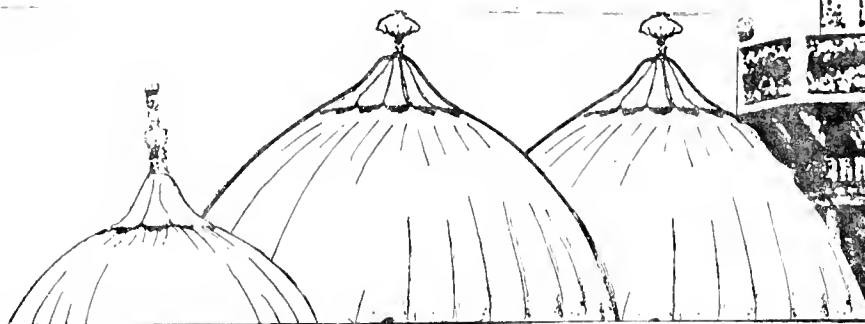
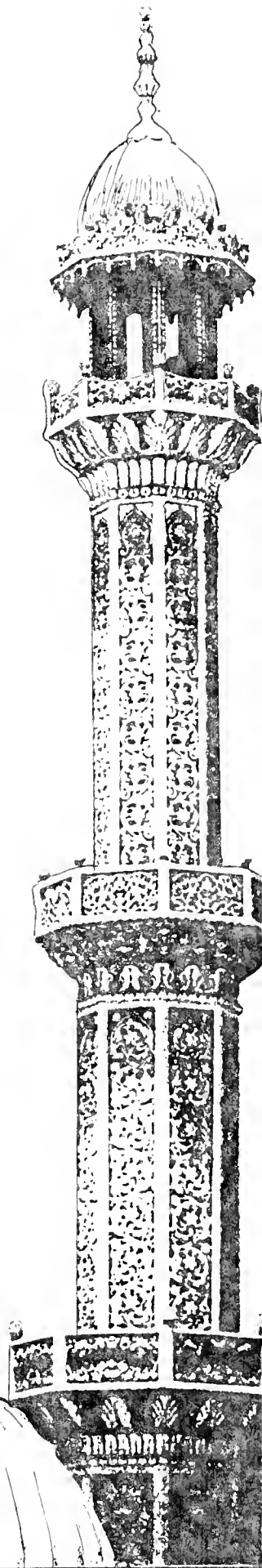
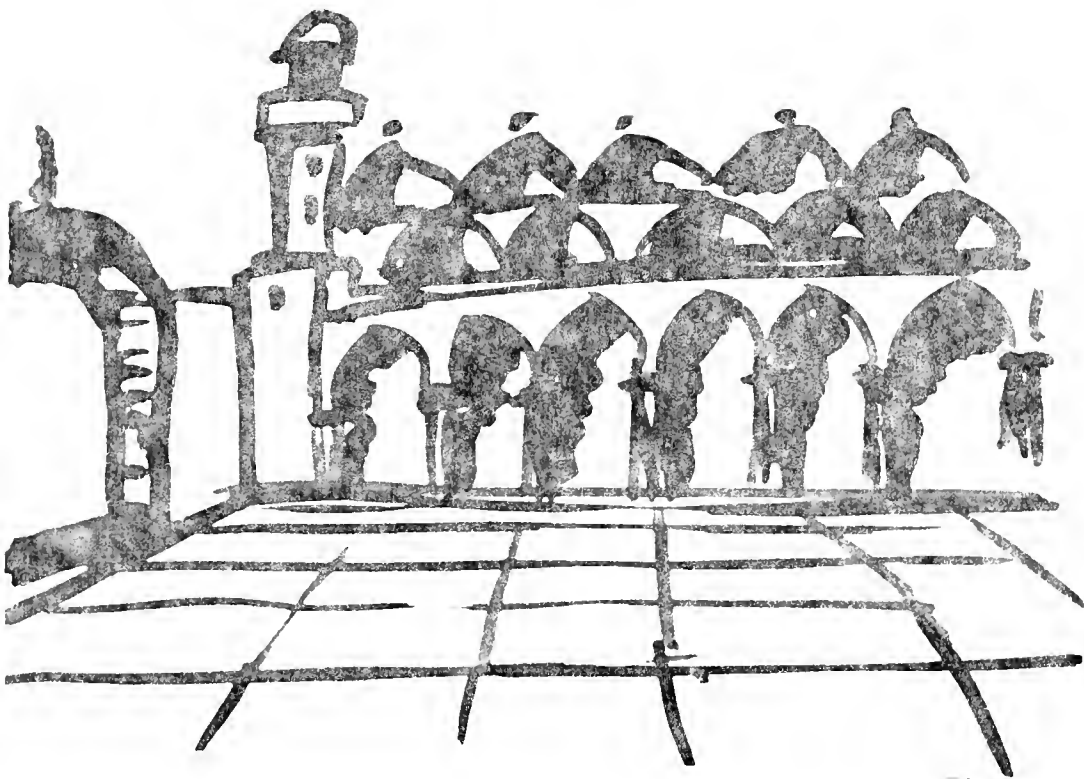
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Prophet Muhammad



المرأة المسلمة



Summary

In summary, I have written about the few but very important life events and rituals we have. Birth, marriage, death, and circumcision, the central core of our society depends on how these institutions are carried out through the generations. The life cycle, as I presented it, makes up the general over-view of the society to one not acquainted with it. Then I went on to mention the holidays existent in our society, mainly to stress the religious emphasis that this society tends towards. Hospitality I mentioned as a separate entity because it is truly an amazing feature which I have never seen anywhere else. Going on to folklore, I hope that I have presented a general idea which will help a stranger start to comprehend the workings and ways of the middle class Gazan society. Occupations is a field where I leaned mainly on female occupations since they are rare and not known by most westerners as capable of working. The family structure, compared to the west, I found of utmost interest. Finally I gave a brief account of the workings of Islam because Islam is viewed as a part of life at home not a separate institution.

In relating this short account of my country, I am trying to draw the reader into a new and strange culture by giving

a mental tour of the people, thoughts, beliefs, culture, and way of life. I have tried to somewhat analyze some of the existent traditions, folklores, and other material I presented. Thus, a foreigner would begin to think and meditated about the difference of culture and how it came to be. For now, a lot of the values of the Arab and western culture are becoming more and more alike. For example marriage, hard work, equality, motherhood,..... constitute part of every society, yet there are also differences within the culture itself. These and other questions or thoughts plague the anthropologist in his search for the beginnings and divergence of man.

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